

# affirmation

Ontario Human Rights Commission  
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## The need to end racism in Canada

by W. Gunther Plaut

Rabbi W. Gunther Plaut, senior scholar at Holy Blossom Temple in Toronto, is vice-chairman of the Ontario Human Rights Commission and editor of *Affirmation*. This article is adapted from an address he gave to the Urban Alliance on Race Relations, which recently honoured him for his work in the field of race relations.

Fifty years ago, I lived in Germany. I was finishing my law career and ready to submit my doctoral thesis, a final act, for the Nazis had written an effective end to my career. I was not only a person without a country, I was also a person without a profession or job.

In a homogeneous community, I belonged to that single minority, the Jews, who, try as they might, could not merge into the populace at large. They were held up to constant ignominy and eventually suffered persecution, expulsion and extinction.

I was part of the invisible minority; but the Nazis put a Star of David on us to make us visible and identifiable for discrimination. I lived, as a Barbadian phrased it, in the castle of my skin. I suppose that my whole belief structure and my social imperatives have derived from that experience.

I saw a world divided into good and evil. It was a simple philosophy.

### Personal dreams

Amongst the good people were those who voted for peace and democracy. On the other side were the Nazis who tried to destroy us and everything that belonged to German culture; who spend huge amounts of money in order to prepare for the next war; and there were those who accepted war itself as the culmination of their personal dreams.

It was with this simple philosophy that I came to the New World — to America first, and I knew that in this land, the good far outweighed the evil.

It was a land of opportunity, even for the young immigrant who came with 40 cents in his pocket, and a high school acquaintance with the English language. This would be my continent of opportunity.

It took a while for me to find out that this opportunity might exist for me and many others, but not for



Rabbi Gunther Plaut holds award from the Urban Alliance on Race Relations. In a speech to the group he said that even if Jews have largely won their battle for equality they must keep fighting for rights for all.

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## Righting old wrongs

Special programs are positive employment actions taken by employers, and are designed to recruit, hire, retain, promote, evaluate, benefit, compensate and train employees who are members of groups that are protected under the Code. An essential feature of the program is consideration of the abilities and potentials of members of the target group(s), and how these qualities may be fully utilized by the employer. It includes the analysis of all organizational policies, procedures and practices to determine their effect on members of the work force.



The instituting of special programs also includes the recognition that institutionalized racism and sexism are the results of discrimination, and are not in the self-interest of the organization in terms of its productivity. Discriminatory employment practices are debilitating, and create an organizational liability with respect to customers, clients, employees and the wider community. The rationale for special programs is more readily understood if such programs are viewed as a remedy for systemic discrimination, which is prohibited under section 10 of the Code. The concept of systemic discrimination refers to those practices, policies and requirements which, while they may appear to apply equally to all, have an adverse or discriminatory effect on members of particular groups. For the most part, systemic discrimination results from a complex interaction of seemingly neutral practices that have long affected the employment and vocational opportunities of minorities, women and persons with handicaps.

In the attempt to remedy long-established patterns of discrimination against various groups, some jurisdictions, particularly in the

United States, require employers to meet quotas in the hiring of members of protected groups, within specific timeframes. However, the Ontario Human Rights Commission does not agree with this approach, for the following reasons:

The danger exists that a policy requiring quotas, *per se*, without regard to the dimensions of the problem to be remedied, could be antithetical to the principle of equality of opportunity on which the *Human Rights Code* is based. Such a policy inevitably invites the criticism that numbers, rather than individual merit, should govern recruitment and hiring decisions. For many observers of affirmative action programs, quotas have become the issue, and attention has been diverted from the primary purpose of special programs: to ensure equality of opportunity for all persons, without regard to their membership in a specific target group. Moreover, the establishment of a quota raises the concern that an upper limit on the number hired could render the remaining pool of qualified members of the target

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Righting old wrongs  
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group ineligible for the competition. The term "quota" was inspired originally by the desire to exclude persons of a certain group, rather than to attract them.

The proponents of quotas tend to assume that discrimination has a uniform impact on the members of the target group, and that structural inequalities will be eliminated through the use of quotas. However, because the dynamics of discrimination, and its nature or degree, are not identical throughout all phases of the recruitment, training, employment and promotional processes, a more salient issue is how a condition of inequality for the group in question is maintained and perpetuated, and through what means it is reinforced. Once this has been

determined, an analysis must be made of how to eliminate the specific barriers that occur at various stages of the process. If a recruitment technique, for example, is narrowly based, special recruitment measures must be designed that will widen the pool of job applicants. The establishment of quotas is irrelevant to this undertaking.

The use of quotas has frequently led to the rigid demand for the statistically equal representation of all groups without regard to the presence or possible absence of a discriminatory process. Reliance on statistical representation may deflect attention from the essential objective of affirmative action or special programs, which is to dismantle the processes of traditional institutional or organizational discrimination.

See also Editorial on page 3.

## Profile of Louis Alexopoulos



by Lorna Jean

A philosophy based on commitment and the need to contribute was the driving force that motivated Louis Alexopoulos to open his law practice some two years ago and to accept an appointment as commissioner with the Ontario Human Rights Commission eight months ago.

This need to make use of his talents in a productive way, not only for his own benefit, but for the benefit of the community, has made him a valuable member of the commission.

He looks forward to his three-year term because, as he says, "The commission consists of a good mix of people; there is a good flow of communication between us, and the knowledge and perceptiveness exhibited by my colleagues ensures judicious decisions."

Mr. Alexopoulos is as reserved and thoughtful in his approach to examining commission cases prior to and during monthly meetings as he is in the normal process of his daily life. The youngest and most recent member of the commission, Mr. Alexopoulos has already displayed sound judgement and a high ethical standard, and has provided the commission with his expertise in legal and business matters.

He left Greece, his native country, when he was eight years old, and took most of his schooling in Canada. He is the recipient of several scholarships and awards, and received his Honours Bachelor of Business Administration and Master's Degree in Business Administration at Wilfrid Laurier and York Universities respectively. After graduating, he was employed by a large commercial business as a financial analyst, but left within a short period of time. He felt the corporate structure did not allow him the flexibility and creativity

he desired in order to test his academic and natural potential.

He returned to school on an entrance scholarship, this time at the University of Western Ontario (where he was also a teaching assistant in the Faculty of Law) for a Bachelor of Laws, and was called to the Bar in 1982.

Mr. Alexopoulos opened his law practice, specializing in small businesses, in the east end of Toronto. The majority of his clients are neighbourhood shop owners who require assistance in real estate and corporate matters. His exposure to the wide range of problems encountered by his clients has made him more sensitive to the social needs of the community in which he works.

Mr. Alexopoulos is actively involved in community and professional organizations. He is a founding member of the Hellenic-Canadian Federation of Ontario — a group of concerned Greek Canadian citizens who liaise with the government on such important issues as multiculturalism, education and heritage language rights; he is the director and treasurer of the Canadian Paparoon Association-St. Nicholas, and a member of several bar associations.

Mr. Alexopoulos is particularly sensitive to the language difficulties that, he feels, prevent members of his community from seeking help from available sources. To address the problem, he and a group of concerned individuals are in the formative stages of establishing a legal aid clinic designed for the diverse ethnic groups in the community. In the near future, he also plans to write a weekly column in the local Greek newspaper focusing on human rights legislation and issues. He anticipates a series of information articles designed to promote public awareness of the commission's work in the community and to assist readers in recognizing rights and responsibilities under the law.

Mr. Alexopoulos spends what leisure time he can garner with his wife, Tula, renovating their recently purchased house in the west end. He also enjoys a vigorous game of squash.

Lorna Jean was a graduating student of Centennial College's Organizational Communications Program, and worked with the commission for a period of six weeks.

## Students' newspaper exposes women to hatred

The following is excerpted from a decision of a board of inquiry appointed under the Saskatchewan Human Rights Code.

The board found that editions of *The Red Eye*, a newspaper published by the Engineering Students' Society of the University of Saskatchewan, contained representations of women which ridicule, belittle and otherwise affront the dignity of women contrary to the Saskatchewan Code.

Counsel for the respondent argued that for the board to find the editions of the paper to be in violation of the Code was a restriction on freedom of expression. However, the board observed that legal limitations on the freedom of expression are numerous, and stated, "Persons subject to Canadian jurisdiction cannot insist on their alleged unrestricted right to say what they please and when they please, utterly irrespective of the evil results which are often inevitable."

The board examined the editions in question, and heard evidence that they contain themes that suggest that the violent destruction of women's bodies through sexual acts is humorous, that women have no capacity to feel, think, analyse or debate (or, in other words, are less than human), that promote sexual harassment or violence against women, and that depict women's bodies as objects. Counsel for the Saskatchewan Human Rights Commission drew to the board's attention the 1966 Report of the Special Parliamentary Committee on Hate Propaganda, which concluded that "minority groups are entitled to the assurance that society protects them not only against physical attack, but also against threats and vilifications directed at them solely because of their religion, colour, race, language, ethnic or national origins."

The board found, on the evidence, that the material in *The Red Eye* conveyed a message that disparages and depreciates women by denying them individual motivation, identity as individuals or the capacity for self-determination. It affronts their dignity, their quality of being worthy. "This publication nowhere recognized the inherent dignity and equal inalienable rights of women not to be subjected to hatred, ridicule, belittling and affronting articles, notices, signs and symbols which diminished their worth as a class of people," the board stated.

The board was also persuaded by the testimony of a specialist in Women's Studies, who claimed that the material in question contributes to denying women opportunities to enter professions traditionally restricted to men, in that it makes it difficult for women to anticipate that they will be taken seriously as fellow students and as colleagues in such professions. "The effect of such representations is to reinforce and legitimate prejudice against women. It prolongs the existence of hangovers of prejudice against equal female participation in education, work, aspects of social life and the professions."

Having found discrimination, the board made the following order:

There shall be no further

dissemination of the editions in question.

The Engineering Students' Society shall publish copies of the order in full and without comment, in sufficient numbers for each member of the Society (or 900 copies, whichever is greater), and shall disseminate these copies throughout the University of Saskatchewan campus. This will be supervised by the staff of the Saskatchewan Human Rights Commission.

All members of *The Red Eye* staff and the executive of the Engineering Society for the academic years 1983/84 and 1984/85 shall attend workshops arranged by the Saskatchewan Human Rights Commission.

The respondents shall pay all costs relating to the hearing to the Commission.

The respondents are appealing this decision to the courts.

## Benefit of doubt

The complainant commenced employment as a machine operator in August 1983. Approximately one week later, the complainant was given a medical examination by the company doctor and advised that he had a hernia, which would require repair. The complainant was examined by his family doctor and a specialist, who agreed that the complainant did not have a hernia. Although this information was transferred to the respondent, they stated that they were adhering to their physician's diagnosis. The complainant was therefore fired from his job.

The respondent stated that as a result of the medical examination, the complainant was advised that he should have his hernia repaired. They also stated that following the repair, he would be considered for re-employment. The respondent was satisfied with his work performance; however, his medical status prevented him from continuing his employment without jeopardizing his well-being. The job for which he was hired involves lifting steel, standing all day, turning, twisting and bending.

During the Fact Finding Conference, the complainant stated that as far as his physicians were concerned, he did not have a hernia. The respondent's doctor stated that, medically, the complainant should not have been doing the job he was doing because he runs a risk of injuring himself and requiring emergency surgery. He disagreed with the specialist's diagnosis. After discussing the situation with a surgeon, the respondent's doctor confirmed his opinion that the hernia should be repaired.

Due to the conflicting nature of the evidence, the respondent agreed to give the complainant the benefit of the doubt, and therefore provided the complainant with three weeks' wages as compensation.

Provided by the commission's Unit for the Handicapped.



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Borden C. Purcell, *Chairman*

Editorial Office  
c/o Ontario Human Rights Commission,  
Queen's Park,  
Toronto, Ontario M7A 1A2

Editorial Board  
W. Gunther Plaut, *editor*  
Jill Armstrong  
George A. Brown  
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Bhausaeheb Ubale  
Catherine Wilbraham

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## Editorial

Affirmative action is one of those human phenomena that are either loved or hated.

Those who love it believe that it is the only way to redress historic and systemic discrimination; those who hate it hold that it spells compulsory quotas and a severe infringement of personal liberty.

A good deal of this love-hate relationship is based on misapprehension and, to no small degree, on the transference of American experience into the Canadian realm.

The term itself sends up a red flag. It appears to signal the institution of compulsory quota systems that could lead to the hiring of unqualified persons in places of employment, with the effect of 'reverse discrimination' on other, deserving persons. Under our *Human Rights Code* these fears are unjustified. The commission will neither recommend nor approve such procedures.

Section 13 (2) provides that a company or organization may apply to the commission for approval of a special program to increase the employment of women or members of minority groups. It also empowers the commission to *enquire* into and *make*

*recommendations* regarding special programs, on its own initiative. In addition, section 28 (c) enables the commission to *recommend* the implementation of special programs. For example a company traditionally employing few, if any, visible minority workers might advertise new jobs in the ethnic press as well as through regular channels.

Only when a board of inquiry has found a party in violation of the Code may the board (under section 40 (1) (a)) make an order *requiring* the violator to cease discriminatory practices and institute remedial measures.

But the commission itself has no compelling powers. It relies on persuasion, education and goodwill. It does, however, acknowledge that prejudice (such as in matters of race or sex) is the basis for institutionalized discrimination, and is not in the interest either of the organization itself or of society at large. Discriminatory conduct is debilitating.

Affirmative action does nothing more or less than create access to equal opportunity. Those who fear the commission's application of the principle are afraid of shadows.

See also 'Righting old wrongs' on page 1.

## What you think about us

We received a most gratifying response to our questionnaire designed to elicit readers' reactions to *Affirmation*.

Here are a few of the many comments that were mailed to our office, which we are taking under advisement.

### I find Affirmation to be....

- very useful in keeping up-to-date on matters
- informative but limited, in essence a good idea
- extremely useful, especially when matters are explained in depth

### I like particularly....

- receiving information not given attention in any other media
- that the commission is trying to communicate with the public
- case studies, legal points, reports on cases settled by the commission
- articles about disability
- typography, layout and style

### I do not like....

- profiles — not relevant to subject
- can't think of anything

### I would like more....

- this paper to be available on tape for blind people
- up-to-date cases involving landmark decisions and monthly editions
- reports on educational seminars presented by commission staff
- case studies/inquiry reports

- pamphlet information, i.e. what's available

### I would like less....

- no suggestions — good balance
- on commissioners

### I miss....

- maybe a more in-depth publication would be better
- a column inviting views of the public and queries about human rights problems
- short profiles on field staff
- reports on human rights cases at the federal government level
- a touch of humour — a cartoon or line drawing. It is possible to smile about a serious subject.
- some directions as to how to combat inequities in the system

### Anything else?

- tackle more sensitive issues — less public relations and more hard hitting
- fewer profiles of commissioners — their role is not apparent
- I find it very informative, especially Inquiry Reports

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## Chairman's corner



Jim Merrithew

**Living in a part of the world where freedom of speech and thought are taken for granted, it is difficult for us to comprehend or fathom a political system where the mere utterance of truth or the adherence to religious faith or the wish to emigrate in order to practise freely one's religion and beliefs elsewhere is fraught with cruel encumbrances, including imprisonment, exile, waiting for years for permission to leave, revocation of academic qualifications and all manner of general harassment.**

I visited one such system six months ago and would like to share with you some of my experiences in the Soviet Union.

The purpose of the trip for me and my colleagues — journalist Charlotte Gray of Ottawa, Robert Nixon, member of the Ontario legislature and the Reverend Stanford Lucyk of Timothy Eaton Memorial Church in Toronto — was to visit the 'Refusenik' communities in Moscow, Leningrad and Riga. Refuseniks are Russian Jews who have applied for, and who have been refused, exit visas from the Soviet Union.

In 1971 Jean Paul Satre declared 'that the cause of Soviet Jewry is a claim on the conscience of all mankind.' The sad plight of Soviet Jewry is no less grievous in 1984.

The litany of human tragedy that we were witness to tells only a tiny part of the story of the increasing number of Jews and Christians who wish to leave the U.S.S.R.

Religious practice is permitted in the Soviet Union under strictly controlled conditions, but it is discouraged. By law, it may take place only in prescribed places of worship, and the government maintains what it deems to be 'adequate' facilities.

In the case of Moscow's estimated 300,000 Jews, 'adequate' means only one or two synagogues, which makes it obvious that to accommodate all those who wish to worship, services

must take place illegally in private premises.

For young people, the most telling leverage is the adverse effect on career prospects that public expression of religious belief will have. They cannot belong to the young Communist movement, and the avenue to any successful professional career is forbidden to them if they are known believers.

In Leningrad, I listened to a 45-year old man, a Refusenik, who had suffered two years of forced labour six thousand miles away in Siberia. He was a Doctor of Mathematics, sentenced for crimes against the State. And what were these crimes? Organizing seminars on Jewish history and culture. It is a land in which it is a crime to teach Hebrew.

I spoke to the editor of an underground journal that publishes 150 copies every three months who, because he attempts to sustain Jewish life in the Soviet Union, risks imprisonment in Siberia. When I asked him about the fate of practising Christians in the Soviet Union, he said, 'If a man is a faithful Christian, and this is known where he works, at best he is laughed at; at worst he is never promoted.'

However, in the words of Rev. S. Lucyk, 'This is not just a Jewish issue. It is the...democratic issue of justice in the area of human rights.'

I returned from my trip with the conviction that we in Canada must insist that the Soviet Union, and other nations that have failed their human rights obligations, carry out their part in the guarantee of the right to emigrate, among other rights, which they agreed to do when they signed the Helsinki Treaty.

The moral responsibility of our commission and of Ontarians extends beyond our provincial borders. Any lessening of human rights anywhere affects all of us. As Robert Nixon, M.P.P., said after the trip: 'Our visit to the Soviet Union has persuaded me that working for détente, encouraging Canadians to inform themselves, and establishing connections across the Iron Curtain is not entirely unrealistic and naïve, and, in the long run, is, perhaps, our best hope.'

It certainly is my hope that, together, we can strengthen peace, reduce the level of arms, and know, in doing so, that we have helped to fulfil the hopes and dreams of people everywhere.

Let us begin NOW.

## National Conference on Vocational Rehabilitation

November 21-23, 1984

Constellation Hotel, Toronto

The Canadian Rehabilitation Council for the Disabled is pleased to announce a National Conference on Vocational Rehabilitation.

The program will encompass the total vocational rehabilitation process, and is targeted towards the vocational rehabilitation professional.

The program will include:

keynote presentations; plenary sessions  
workshop sessions; discussion groups

Workshops will examine:

Independence/dependence and the

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Vocational rehabilitation

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Rehabilitation values in a workless society

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The discipline of vocational rehabilitation

Psycho/social vocational rehabilitation

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Vocational rehabilitation workshops

Vocational rehabilitation research

For further information,

please contact CRCDD,

1 Yonge St., Suite 2110, Toronto,  
Ontario M5E 1E5, (416) 862-0340.



**The need to end Racism***continued from page 1*

everyone; that there were millions of people to whom the door was literally closed; that racism was built into the very fabric of this society. Blacks, orientals and native people were the prime targets. All of them were weighted down with stereotypes: blacks were lazy, natives were alcoholics, and orientals were devious.

Jews were also on the list of racial stereotyping; we were considered the bearers of three Cs: we were clannish, we were clever, and we were Christ killers.

I was very new in America, and I accepted almost everything, even that undercurrent of anti-semitism that I found, for in comparison with what I had left, it was like nothing. Opportunities did exist.

So I plunged from the beginning into the political mainstream of the land, bringing to it my liberal background and convictions nurtured on the social and ideological battlefields of the old country.

I joined the army to fight the Nazis — and found the army to be lily-white, except for a few black regiments. Throughout my service of three years, I never served in the same group with black soldiers, who were allowed to die for their country, but were denied a fair and equal share in moulding its policies.

**Concentration camp**

I found that even in my infantry unit there was considerable sympathy for the Nazis, for their orderliness, for their bureaucratic efficiency, for the fact that they had cold and hot running water in their houses, which compared with what we had found in France was clearly a sign of cultural superiority.

That sentiment prevailed until we opened the first concentration camp. Then we saw another reality, hidden away from the world, disbelieved at first, and now revealed in its utter depravity. We saw the ultimate

inhumanity of human beings. We found thousands of corpses unburied; the remainder starved and at the edge of death.

I, the starry-eyed optimist, was once again confronted with the realities of life and swore an oath to myself that the rest of my efforts would be dedicated to securing not only for my own people, but for human beings everywhere, a decent and fair break in life.

**Black liberation**

And then I came to Canada. The civil rights and anti-Viet Nam battles were raging in the United States, but human problems do not know of national borders; they have a habit of spilling over. Thus, in a natural way, I brought the prophets of American black liberation to Toronto: Martin Luther King and Coretta, Ralph Abernathy, the leaders of the Urban League and Harry Belafonte. At the time of Selma, Alabama, we marched with 400 clergy to the American Consulate. At Maple Leaf Gardens, we picketed against the appearance of Governor George Wallace. (In retrospect one of the greatest victories of my rabbinate was to move the members of my congregation to picket the Gardens, and to stand at Yonge and Carlton Sts. and collect money for the Martin Luther King Fund).

It was at that time that we began to think about Canada as a land that was not exempt from racial prejudice, that had all too long been held in the fetters of old privilege. It was this same land in which, at the time of the world war, Jewish refugees could rarely gain admittance, when even one Jew was considered one too many. And it was only a few decades before that Jews and Greeks could not get insurance in this city; and that Jews could not obtain residency in any hospital, however excellent their medical record. There were many areas of the city in which they could not rent or buy.

## A workbook on equal opportunity in employment

by Gail Guttentag

- Should you accommodate your employees' requests for 'time off' for religious holidays?
- What do you do if one of your employees complains that he/she has been repeatedly racially abused by a co-worker?
- Does it make good business sense to promote equality of opportunity in the workplace?
- Is it legal for you to keep statistics of the racial or ethnic composition of your work force?
- Are you, as an employer, responsible for acts of discrimination in your workplace if you did not commit these acts yourself?
- What are the components of an effective equal opportunity program?

Managing a multiracial, multiethnic, multilingual, multireligious work force is not an easy task. For this reason, the Race Relations Division of the Ontario Human Rights Commission has recently developed a major resource tool entitled *Workbook on Equal Opportunity in Employment*.

This workbook, developed by Hiter-Starr Associates, Consultants, had direct input and comments from approximately 30 business associations and employers.

This workbook is the first division-sponsored initiative designed to respond to the specific needs of the business community in recognition of the fact that management and supervisory personnel in the working world may require additional skills or knowledge to deal with the above mentioned issues and problems.

During consultations with representatives from the employment sector, the division learned that there is a lack of adequate resource material in this area, and a need for clear and specific information about equal opportunity in employment from a management perspective. The division believes the workbook (the first of its kind in the province), fills this gap.

The aim of the workbook is to introduce the participants to concepts of equal opportunity in the workplace, to assist them in dealing with the kinds of issues and problems that can arise in managing a multiracial work force, and to sensitize them to the special concerns of visible minority employees. The workbook is applicable to any employment

But let me say with as much emphasis as I can: now that Jews have largely made it, many of them have forgotten how it was once for them, and are no longer ready to battle for the rights and privileges of all. But this is, and remains forever, our obligation.

I have learned racism exists and is well in Canada, and is real. No, it is not of the Nazi type, nor of the U.S. variety. But it is real for all too many — from natives to blacks, to people of Asian background.

We are fortunate that here in the city we have no permanent ghettos of any significant kind nor large tenement districts that have deteriorated. We are fortunate because the temper of the whole community is good. There is widespread decency.

The majority of Ontarians do believe that good citizenship requires one to be tolerant and fair. But while racism is not usually in the open, old stereotypes still abound.

A few years ago we tried to persuade executives of advertising agencies to give a fair break to people of visible minorities and let them participate in selling products to the Canadian public. No, we were told, Canadians would not accept products that were endorsed by visible minorities, even though Americans have already shown that it is good business, not bad business, to do so.

Slowly, all too slowly, break-throughs are at last occurring in Canada as well, but there are still many who are unconvinced, and who do not think that discrimination is a real threat to our society.

**Visible minorities**

It is my unshakable conviction that Canada will never reach its full potential until we draw all of our citizens into the vortex of its opportunities — for their sake, and even more so for ours. I believe education for good citizenship is just as important as, if not more important

than, the knowledge of algebra. I see a great deal of goodwill, but I do not see visible minorities in highly visible positions of government, to say nothing of industry and commerce. Everyone is hesitant to use the term affirmative action, but the time to bite the bullet is now, before discontent becomes a cancer in our society.

I believe the control of hate literature and systemic discrimination is more important than the rigorous enforcement of parking rules. I applaud the Commons Committee on Visible Minorities for its forthright support of these principles, for its many recommendations and especially for its call for compensating our Japanese citizens for the wrong done to them in World War II.

It is the responsibility of government and its agencies to procure these opportunities, but it is also the minorities themselves that must resolve to use their will and, at the same time, their political, economic and social power to achieve their aims.

**True equality**

For one insidious effect of racism is that those who are discriminated against have a tendency to internalize it: if others treat me as inferior, I must be; if others deprive me of power, I must be powerless.

That is true in politics above all. Minorities have power if they would only use it. It is the very essence of democracy that every group fights for what it believes is best for itself and the country.

If that is true for farmers or for labour, if that is true for Westerners or for Maritimers, it must be true for people of any minority who want to push for true equality of opportunity. It is good for them, it is important for them that they do so with all the strength of which they are capable.

For when we do this, we are fighting for Canada. The strength of Canada is its people, not the wealth of its resources; it is human beings above all.

What you think about us  
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- I am offended by the use of the sexist term 'chairman' and am surprised to see it used by you
- copies of this publication should be routinely sent to all elementary, secondary and post-secondary institutions
- it is our only contact with the subject of human rights. A very useful and needed educational tool to better understand the legislation and Board of Inquiry, etc. Keep up the good work
- This opinion poll is excellent! Keep up the good work
- For your statistics — I am a middle-aged, female WASP with no involvement at work in the topics you deal with. Sorry to give such a 'bland' response, but I have no suggestions for change at the moment. I am interested in your efforts to educate the public to become more tolerant
- put more about human rights violations in the public school system. Kids often need more advocacy than they are receiving
- this is a very informative tool for anyone wishing to keep up-to-date with human rights legislation. Don't stop printing it!

situation, and has been designed to be used in a number of ways, equally beneficial, to a small, medium or large-sized establishment. It attempts to steer clear of a didactic, 'textbook' approach, and, instead, has utilized a self-study format, in which the reader engages in a participatory learning experience, working through a series of exercises, case studies and action mazes. The book has been designed to stand on its own for individual participation or it can be used in a group or workshop setting, with the guidance of a workshop leader.

It is commonly believed that people are the most valuable resources a company can possess, and that the development of sound working relationships must be a top priority for all management personnel. The division firmly believes, that the *Workbook on Equal Opportunity in Employment* will greatly assist in this task; and it's also fun to do.

Copies of the workbook are available from the:

Race Relations Division  
400 University Ave., 11th Floor  
Toronto, Ontario  
M7A 1T7  
Telephone (416) 965-3423

*Gail Guttentag is a human rights officer with the Race Relations Division of the Ontario Human Rights Commission.*